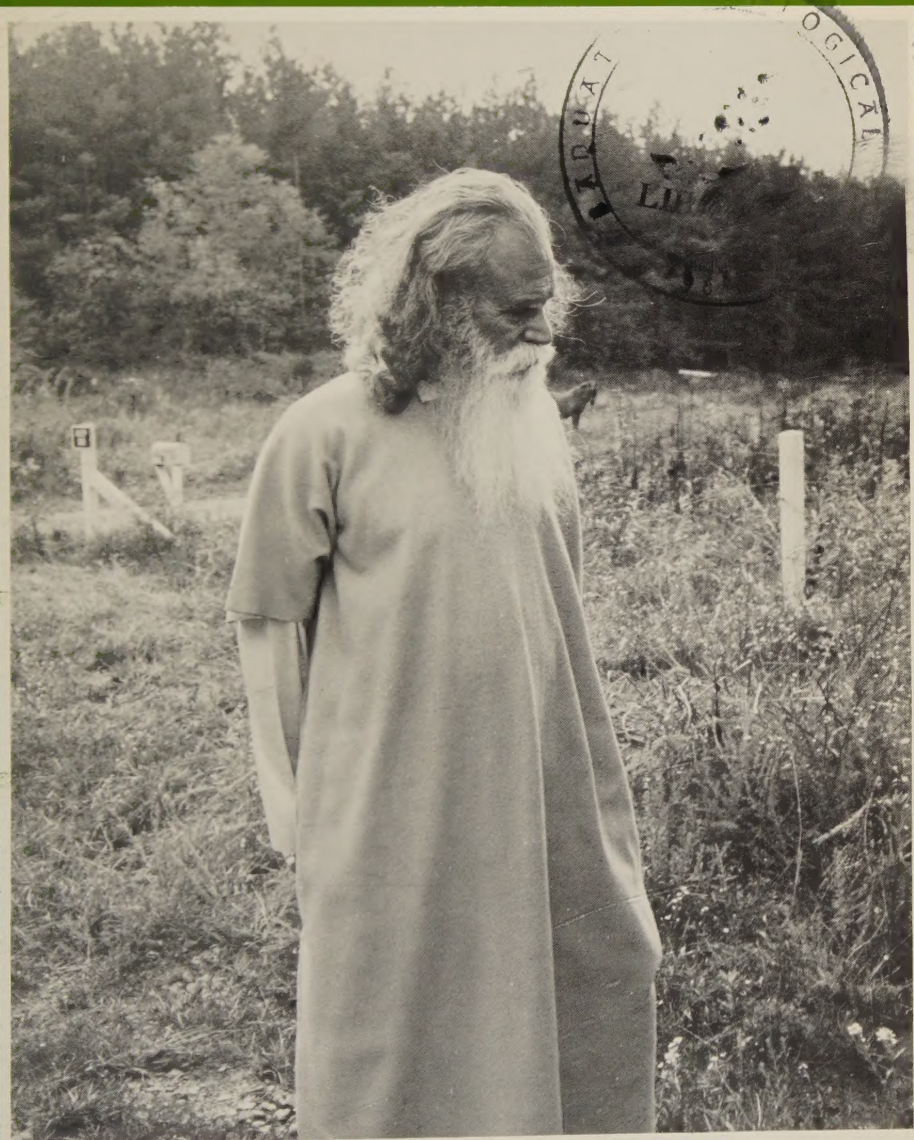


## Pathways to Peace 7: Contentment

# Integral Yoga®

The Teachings of Swami Satchidananda



Sri Gurudev: True Riches

The Source of Happiness by Swami Sivanandaji

Children's Corner, OM Cooking, Day-by-Day with Sri Gurudev



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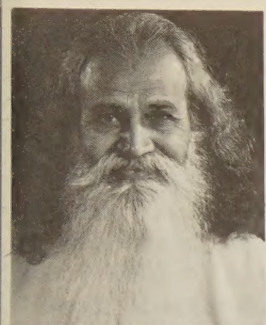
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# Integral Yoga®

The Teachings of Swami Satchidananda

## Pathways to Peace 7: Contentment

*PATHWAYS TO PEACE is a 10-part series on the yamas and niyamas, the timeless ethical teachings from the Yoga Sutras of Patanjali.*

### SPECIAL FEATURES

- |                                |    |  |
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| <i>Thiruvalluvar</i>           | 9  | GEMS FROM THE THIRUKURAL. Just Conduct.                                      |
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## Integral Yoga and You

INTEGRAL YOGA Magazine is the official organ of the Integral Yoga Institutes, Teaching Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga--including Hatha, Raja, Karma, Bhakti and Jnana Yogas--as well as instruction in Yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total Yogic living, are also possible. Those interested are invited to call or visit the centers.

The Ashram in Pomfret Center, CT, has national audio-video and book publishing and distribution services, a two-acre organic garden, and a number of cottage industries where members practice selfless service. The Integral Yoga School for children is located on the Ashram grounds; the Integral Health Services clinic and Integral Yoga Natural Foods Store have branches in nearby Putnam and in New York City.

For more information, to arrange a Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed on the inside front cover. We are here to serve you.

OM SHANTHI OM PEACE

## Letters to Sri Gurudev



Beloved Gurudev,

On the occasion of your Jayanthi I find my thoughts directed toward you more than ever.

At this time I reflect upon the seemingly thousands of occasions during the past year when the spirit of your message has uplifted and strengthened me.

The numerous times when my contact with others has required that I conduct myself with integrity, love, compassion, understanding, according to the need of the moment.

The times of indecision or doubt. The times of confidence or joy.

All of these have been eased or enhanced by the invocation of your presence; by simply remembering that you are always by my side watching over me.

In what way can I convey the depth of my conviction about your Message? About its need for this time and for all time. About its exquisite beauty. About its utter simplicity. About its universality. Its grace. Your Grace.

I can think of only one way to convey it fully. I must keep polishing my mirror until it is spotless! Only then will I begin to reflect the purity of your Message.

How blessed I am to have lived in your time!

Thank you, Beloved Master, for your shining example. It



is eternal. I shall carry it  
in my heart, always.

-D.B., Montreal

You are a constant inspiration  
of a perfect, pure human be-  
ing - full of love, peace, and  
joy. I always strive to be a  
good example of your teachings.

-S.W., Goleta, CA.

We find the opportunity on  
your Jayanthi to address to  
you our loving thoughts ex-  
pressing our very deep vener-  
ation and unlimited gratitude.  
We praise the Lord who made  
us your children.

For many months we have  
studied exclusively two of  
your marvelous books: "The  
Yoga Sutras" with your lumin-  
ous commentary, and "To Know  
Your Self." Those books con-  
tain all answers to our ques-  
tions and teach us every day.  
Through them we have daily  
Satsang with you.

In course of time we both  
feel improvement of the peace  
in our minds. This peace en-  
courages us to continue, to  
work harder, because we feel  
your presence with all the love  
and compassion that you express  
as naturally as the sun ex-  
presses the light.

-J.P.C./J.T.C., Harfleur,  
France

The meaning of Christmas  
shines in my heart since I  
came to know you - another  
"being" from the East.

Love and blessings to  
you always.

-L.K., Pasadena, CA. □

## Integral Yoga® Magazine

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## Sri Swami Satchidananda

SRI SWAMI SATCHIDANANDA is a  
master of Yoga, a world spir-  
itual teacher, and Guru of  
the students of Integral Yoga.  
He is dedicated to the ecumen-  
ical movement, his motto being  
"Truth is One, paths are many."  
His main residences are in  
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during summer and Santa Barbara,  
California in the winter. He  
also travels widely, sharing  
with people through every pos-  
sible medium: Lectures, confer-  
ences, radio, TV and newspaper  
interviews, books and visits to  
schools, seminaries, rehabili-  
tation centers and many other  
groups.

# SANTOSHA: CONTENTMENT

*Excerpts from "Integral Yoga: the Yoga Sutras of Patanjali",  
translation and commentary by Sri Swami Satchidananda*

Sutra 42, Book 2

SAMTOSHAD ANNUTTAMAH SUKHA LABHAH.

*By contentment, supreme joy is gained.*

As a result of contentment, one gains supreme joy. Here we should understand the difference between contentment and satisfaction. Contentment means just to be as we are without going to outside things for our happiness. If something comes, we let it come. If not, it doesn't matter. Contentment means neither to like nor dislike.

## FOUR KEYS TO CONTENTMENT

Sutra 33, Book 1

MAITRI KARUNA MUDITPEKSHANAM  
SUKHA DUHKHA PUNYAPUNYA VISHYANAM  
BHAVANATAS CHITTA PRASADANAM. *By cultivating attitudes of friendliness toward the happy, compassion for the unhappy, delight in the virtuous and disregard toward the wicked, the mind-stuff retains its undisturbed calmness.*

Whether you are interested in reaching *samadhi* (superconscious

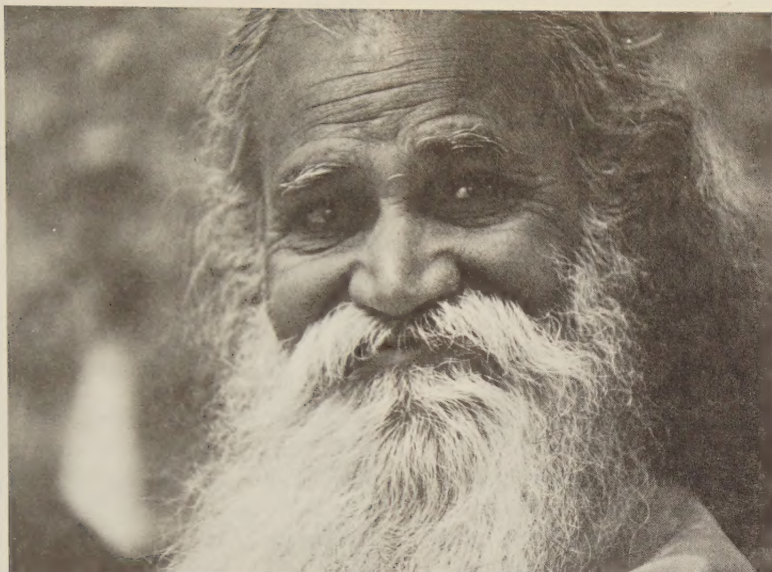
state) or plan to ignore Yoga entirely, I would advise you to remember at least this one *sutra*. It will be very helpful to you in keeping a peaceful mind in your daily life. You may not have any great goal in your life, but just try to follow this one *sutra* very well, and you will see its efficacy. In my own experience, this *sutra* became my guiding light to keep my mind serene always. Who would not like serenity of mind always? Who would not like to be happy always? Everybody wants that. So Patanjali gives four keys: friendliness, compassion, delight, and disregard. There are only four kinds of locks in the world. Keep these four keys always with you, and when you come across any one of these four locks you will have the proper key to open it.

What are those four locks?

*Sukha, duhkha, punya, and apunya*—the happy people, unhappy people, the virtuous, and the wicked. At a given moment, you can fit any person into one of these four categories.

When you see a happy person,





use the "friendliness" key. Why should Patanjali say this? Because even four thousand years ago there must have been people who were not happy at seeing others happy. It is still the same way. Suppose somebody drives up in a big car, parks in front of his palatial home and gets out. Some other people are standing on the pavement in the hot sun getting tired. How many of those people will be happy? Not many. They will be saying, "See that big car? He is sucking the blood of the laborers." We come across people like that. They are always jealous. When a person gets name, fame, or high position, they try to criticize him. "Oh, don't you know, his brother is so-and-so; he must have pulled some strings somewhere." They will never admit that he might have gone up by his own merit.

By that jealousy, you will not disturb him; but you disturb your own serenity. He simply got out of the car and walked into the house, but you are burning up inside. Instead, think, "Oh such a fortunate man. If every-

body were like that how happy the world would be. May God bless everybody to have such comfort." Make him your friend. That response is missed in many cases, not only between individuals but even among nations. When some nation is prospering, the neighboring country is jealous of it and wants to ruin its economy. So we should always have the key of friendliness when we see happy people.

And what of the next lock, the unhappy people? "Well, the Swami said everybody has his or her own *karma*; he must have done some wretched thing in his last birth. Let him suffer now." That should not be our attitude. Maybe he is suffering from previous bad *karma*, but we should have compassion. If you can lend a helping hand, do it. If you can share half of your loaf, share it. Be merciful always. By doing that, you will retain the peace and poise of your mind. Remember our goal is to keep the serenity of our minds. Whether our mercy is going to help that man or not, by our own feeling of mercy, at

least we are helped.

Then comes the third kind, the virtuous people. When you see a virtuous person, feel delighted. "How great he is. He must be my hero. I should imitate his great qualities." Don't envy him; don't try to pull him down. Appreciate the virtuous qualities in that person and try to cultivate them in your own life.

And lastly, the wicked. We come across wicked people sometimes. We can't deny that. So what should be our attitude? "Well, some people are like that. Probably I was like that yesterday. Am I not a better person now? He will probably be all right tomorrow." Don't try to advise him because wicked people seldom take advice. If you try to advise them you will lose your own peace.

I still remember a small story from the *Pancha Tantra* which I was told as a small child. One rainy day a monkey was sitting on a tree branch getting completely drenched. Right opposite on another branch of the same tree there was a small sparrow sitting in his hanging nest. Normally a sparrow builds its nest on the edge of a branch so it can hang down and swing around gently in the breeze. You should see and admire a sparrow's nest sometime.

So it was warm and cozy inside its nest, and the sparrow just peeped out and seeing the poor monkey, said, "My dear friend, I am so small. I don't even have hands like you, only a small beak, but with only that I built a nice house expecting this rainy day. Even if the rain continues for days and days, I will be warm inside. I heard Darwin saying that you are the forefather of the human beings so why don't you use your brain? Build a nice small hut

somewhere to protect yourself during the rain."

You should have seen the face of that monkey. It was terrible! "You little devil!" cried the monkey. "How dare you try to advise me? Because you are warm and cozy in your nest you are teasing me. Wait, you will see where you are!" The monkey proceeded to tear the nest to pieces and the poor bird had to fly out and get drenched too.

Sometimes we come across such monkeys; and if you advise them, they take it as an insult. If you sense even a little of that tendency in somebody, stay away. They will have to learn by their experience. By giving advice to such people, you will only lose your peace of mind.

So Patanjali groups all individuals in these four ways: the happy, the unhappy, the virtuous, and the wicked. Have these four attitudes: friendliness, compassion, gladness, and indifference. These four keys should always be with you in your pocket. If you use the right key with the right person you will retain your peace. Nothing in the world can upset you then. Remember our goal is to keep a serene mind. From the very beginning of Patanjali's *Sutras* we are reminded of that. And this sutra will help us a lot.□

*My crown is in my heart, not  
on my head;  
Not deck'd with diamonds and  
Indian stones,  
Nor to be seen: my crown is  
called content;  
A crown it is that seldom kings  
enjoy.*

*-William Shakespeare  
(Henry VI)*





## THE SOURCE of HAPPINESS

Sri Swami Sivananda

*From his book "Sadhana"*

The human being wants happiness. He shuns pain. He moves heaven and earth to get the happiness he wants from sensual objects; and gets himself entangled in the inextricable meshes of *Maya* (illusion). Poor human! He does not know that these objects are perishable and evanescent, finite and conditioned in time, space, and causation. And what is more, he fails to get the desired happiness from them.

### WHO IS HAPPY?

A doctor thinks that the advocate is very happy. The advocate thinks that the businessman is more happy. The businessman thinks that the professor is more happy. An emperor is not happy. A dictator is not happy. A president of a state is not happy. The god Indra is not happy.

Who is happy then? He who has controlled his mind is happy.

### IN THE MIND

What is pleasure for you is pain for another person. What is pleasure for you now is pain after some time. The first two

cups of milk give you pleasure. The third cup induces disgust, nausea, and retching. Milk does not give pleasure during a fever. Pleasure is not in the objects but in the imagination or inclination of the mind.

Pleasure and pain, beauty and ugliness, are all false imaginations of the mind. Mind is a false, illusory product. Conceptions of the mind also must, therefore be false.

Ignorant persons attribute their pleasure to external objects. That is a serious blunder indeed. Really, there is no pleasure in objects. There is neither pleasure nor pain in them. It is all a mental creation, mental perception, mental jugglery. It is only the mental attitude or a certain kind of mental behavior towards objects that brings joy or grief, pleasure or pain. *Maya* has her powerful seat in the imagination of the mind.

When you are in acute agony, a cup of coffee, milk, or tea does not give you any pleasure. When you are in acute agony, the whole world which appeared to

you to be full of bliss while in good health, appears quite dreary. The world loses all its charms while you are seriously ailing. A real thing must give pleasure for everybody at all times.

There is no true happiness in any of the objects of the world. There is not an iota of happiness in objects, because they are insentient. Even the sensual pleasure is a reflection of the *Atmic* bliss (bliss of the True Self) only. It is sheer ignorance to think that we derive any pleasure from the sense-objects or from the mind.

### FULFILLED DESIRE

When there is a desire in the mind, the mind is filled with *rajas* (restlessness). It is in an agitated condition. It is restless and unpeaceful. It will be restless until the desired object is attained. When the object is attained and enjoyed, when the desire is gratified, the mind moves toward the Inner Soul. It ceases functioning. It is filled with *sattva* (calm). All thoughts subside for a split second; the mind rests in the Soul within. The Soul's bliss is reflected in the intellect. But the ignorant person thinks that he is getting the happiness from the external object.

### REAL HAPPINESS

Real happiness is within you. It is in the Atman (True Self). It is subjective. It manifests when the mind is concentrated. When the *Indriyas* (sense organs) are withdrawn from the objects outside, when the mind is one-pointed, when you become desireless, *Atmic* bliss begins to dawn; spiritual Ananada begins to thrill.

The musk is in the navel of

the deer, but it runs here and there to find the source of the smell. The chain is on the neck of the damsel, but she runs hither and thither in search of it. The precious diamond is within you, but you run after the broken glass-pieces in vain. Even so, the ocean of bliss is within you; the fountain of joy is within you; and yet, you run here and there in search of it. The Sun of suns is ever shining in you, but your blind eyes cannot behold it. The eternal sound is ringing within you, but your deaf ears cannot hear it.

Go wherever you may, to Kashmir, to Vienna, or the Alps. It is all the same. You will not find any real rest. The charming scenery may soothe the retina for a second. Jealousy, lust, and greed are everywhere. You will find the same earth, the same sky, the same air, and the same water. And you carry with you the same mind. Imagination and change of place have deceived not a few.

Be contented. Live where you may, but discipline the mind and senses. Meditate on the Inner Self, the Antaratman, ceaselessly. Here you will find the everlasting peace. Then the mind will stop deceiving you.

Though surrounded by pleasurable or painful objects to disturb your equilibrium of mind, remain immovable as a rock, receiving all things with equanimity. Be always cheerful. Laugh and smile. How can a mind that is gloomy and dull think of God? Try to be happy always. Happiness is your very nature.

Spiritual bliss is the highest bliss, the bliss of one's own soul. It is continuous, uniform, and eternal. □



# *Just Conduct*

GEMS FROM THE THIRUKURAL

of Thiruvalluvar

To act with impartiality  
to enemies, to strangers,  
And to friends is the eminent  
virtue called justice.

Adversity and prosperity  
come to all as destined.  
To steadfastly maintain equity under both  
is the ornament of the wise.

To incline to neither side like the poised  
beam of the balance scale  
Which rests level and weighs impartially  
is the ornament of the wise.

Those business men  
will prosper  
Whose business protects as their own  
the interests of others.

# TRUE RICHES

Sri Swami Satchidananda

*Sri Gurudev answers questions about Contentment*

## GET OR FORGET

*QUESTION: How can we actually practice Santosha, contentment?*

*SRI GURUDEV:* There are many ways. The easiest way is to think, "What I deserve I will get. What I don't deserve I won't get. So why worry about it? It will come to me if I deserve it." With such an attitude, you are contented already. That is the simplest way.

Also you can have the attitude "What is the use of hoarding? I have gathered enough. I am not going to take even a cent with me out of this world; I'm going to leave everything here. Even if I don't leave, somebody will rob it from me. So what is the use of hoarding everything? Enough is enough for me." This will help you not to be greedy, not to be attached. No matter how attached you are, you are still not going to take anything with you. And your attachment affects your mind, affects your peace. So think of all these ideas and say, "It's not worth

it. My peace is worth more than anything else. I am happy without that. If it comes, all right let it come. If it doesn't come, forget it."

*Kittaadayin vettana mara.* That is a Tamil proverb which says, "If you cannot get, forget immediately!" Don't even delay a minute. The minute you know you can't get it, immediately forget it. Then you keep your peace. Either get or forget. Why worry about that? The worry is not worth it.

## CAREFREE AND RESPONSIBLE

*QUESTION: How can I keep the mind carefree while taking on more responsibilities?*

*SRI GURUDEV:* If you really want to be more responsible, you should not worry about anything. Otherwise, you just sit there and worry. To be truly responsible, keep the worry away. Plan comfortably, coolly, calmly. "This is the plan. I will try it. If it fails, all right. I will try something else." But don't worry over it.



It is only with the mind that you are going to fulfill your responsibility. If you allow your mind to get worried, how are you going to get those responsibilities fulfilled? You either worry or fulfill your responsibility. You cannot do both. So, keep the mind always calm and cool. Be responsible but never worry.

## HAPPY SERVICE

*QUESTION: I think that many people feel they can only be happy when they are seeking something actively for themselves, and they are afraid that they won't be happy if they think of others first. Would you please speak of the happiness which is gained from serving others?*

**SRI GURUDEV:** Even in serving others you don't gain any happiness. You are happiness always. Your very personality is happiness. Simply take care not to disturb the happiness or peace.

Peace and happiness are synonymous. The peace is always in us. As long as we don't disturb it, it is there with us. So a dedicated person doesn't disturb that peace. A person who has a selfishly ambitious life disturbs that peace. Why? Because he thinks that by achieving something, by gaining something from outside himself he can be happy. He has forgotten that he is happiness already. He wants it to come from outside, by doing something or by getting something. That is the very basic mistake that many people make because they seem to have forgotten their own true nature, that they are peace.

That peace is the God in you, the kingdom of heaven within you. Forgetting that peace and waiting for it to come from outside is the

first mistake. That is the reason why scriptures say, know yourself first as the personification of peace.

I don't seek happiness outside. Even in serving others I don't seek happiness. If I am serving for my happiness then if I don't serve I should be unhappy. Instead, I say, I am happiness and by my being happy I serve others. It's something like when a flower opens it serves others without even realizing it. People appreciate it; they get the smell, the beauty. The flower may not even know that. So just be what you are. Let people experience your peace.

## RIGHT TO HAPPINESS

*QUESTION: Do we have a right to be happy? In a world where others are unhappy, how can we find happiness ourselves without cutting ourselves off from them? Wouldn't such happiness be selfish?*

**SRI GURUDEV:** Yes, in a way. If you don't want to be that selfish, you should become unhappy too and add more unhappiness to the world. Does that seem to be the way? To treat the sick people, should the doctors also fall sick? Are they selfish in keeping themselves healthy?

Certainly you are not going to be happy because you see someone else's unhappiness. That cannot be. At the same time there's no point in your being unhappy yourself. Then you are simply adding more misery. Instead, be compassionate, sympathetic. Without losing your peace of mind, go and help them if possible. If you can't do that, at least pray for them. Look for somebody to help them. If you cannot do that either, at least keep yourself peaceful. Otherwise

you lose the opportunity of helping anyone.

You can never bring happiness to others if you do not have it yourself. Take, for example, a candle which wants to give everybody light. If the candle wants to give light, what should it do? It should get lit itself. Is that a selfish act? Unless it gets lit first, it can't give anybody light. You cannot give something that you don't have.

Don't show your happiness in a way which will be misunderstood by those who are unhappy. Don't make them think that you are happy when they are unhappy. Be careful that they understand you well.

Retain your own peace and help the unhappy people.

## SHARING SUFFERING

*QUESTION: How can we share our love with others who are suffering without also sharing in their suffering and unhappiness?*

*SRI GURUDEV: You can share your love with others at the same time that you share their suffering also. But that doesn't mean that you literally become unhappy.*

Sharing means you make them feel that you are very concerned, you are sympathetic, you are sorry and trying to help them. To go back to the analogy of the doctor in the previous answer, how can the doctor treat a diseased man, share his own health with him, without sharing the disease of the patient? Is it right for the doctor to become diseased in order to share with the patient? No. Sharing others' suffering means you show your sympathy, you show your concern. If it is really going to make that person happy, go ahead and

show yourself to be sad at his suffering. But don't really be sad and lose your peace. Cry when others cry if that is going to console them, but at the same time don't lose your peace. If you lose your peace, you are not fit for anything. Then you will need help from somebody else. Don't go in the name of helping and end up needing help yourself.

## GETTING AND KEEPING

*QUESTION: Many of us have difficulty listening to what's inside and really recognizing that we are happiness and peace. How does one go about listening and becoming quiet to hear what's inside?*

*SRI GURUDEV: The very first requirement for going within is to realize that we are not getting anything from outside. That's why I often say, all right, if you want to go and run around, go get yourself tired. Getting tired of the outside world is the first requirement. Who will be really hungry or who will be really thirsty? The one who really runs around in the hot sun. Automatically he will look for shade; he will look for a little water. You don't need to go and preach to him, "Go and drink a little water!"*

First we have to understand the world and its fleeting nature and know that the happiness can never come from outside. If it comes, it goes. Then automatically you turn within. You are not interested in seeking happiness from outside. When you know that it's not coming from outside, then you automatically turn within. After running around all over outer space, where should you return? You have to come back to your own center.

We have to do two things sim-



ultaneously: analyze every situation, every experience in the outside world; at the same time, try to look within. See who you are. Analyze yourself.

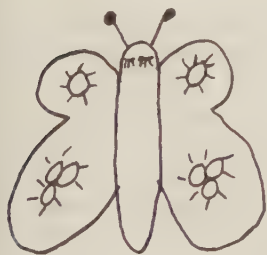
For example, if you feel terribly disappointed and anxious about something, just sit and look back. "Why am I anxious? Why am I disappointed? What caused this disappointment?" Instead of trying to blame somebody outside, find out what you did to get this disappointment. Then you will find the answer: "Yes, I wanted something to happen to me. I wanted somebody to come to me. That something or somebody didn't come so I am disappointed." You made an appointment for something to happen and when the appointment failed, you were hurt. To use my own usual phrase, your appointment got dis-ed and became a dis-appointment. If you had not made that appointment, could you have had a dis-appointment? Then who is the cause for your dis-appointment? You. Unfortunately, we always try to blame somebody else. But it's all our own projection. When you point one of your

fingers to blame somebody, please notice that 3 of your fingers are pointing at you.

What is it that you expect from outside yourself? What is it that you do not have? If you expect something to come from outside, how long can you keep it? Won't there be a kind of anxiety or fear of losing it? When it goes, will you still be happy?

With so much ambition, with so much effort you may get something. The minute you get it, you say, "Ahhhh, I got it!" How long are you going to stay happy? The very next minute you will start worrying about how to keep it. The anxiety, the fear of losing it will come. What happened to your happiness then?

Don't worry. Be contented. Just be happy as you are; then things will come to you. When you don't reach out, things reach out to you. When you don't want things like name, fame, money, position, they will all come to you. That is why it is said "Contentment is golden." A contented mind will have everything.□



## Jesus and the Beautiful Butterfly

by Lakshman Kitts, age 9

ONCE there was a beautiful butterfly. He was very proud.

One day Jesus walked by with a flock of people behind him. The butterfly wanted to show off so he did.

But Jesus knew that the butterfly was showing off, so Jesus said, "Why do you show off like that?" The butterfly didn't know what to do or say. But Jesus said, "Don't be afraid. If you want me, just ask."□

# FEARLESS UNIVERSAL LOVE

Sri Swami Vivekananda

We find so many millions of individual souls. What are they? If the sun reflects upon millions of globules of water, in each globule is the form, the perfect image of the sun, but they are only images, and the real sun is only one. So this apparent soul that is in every one of us is only the image of God, nothing beyond that. The real Being, who is behind, is that one God. We are all one there. As Self there is only One in the universe. It is in me and you, and is only One, and that one Self has been reflected in all these various bodies as various different selves. But we do not know this; we think we are separate from each other and separate from God. And so long as we think this, misery will be in the world. This is hallucination.

Then the other great source of misery is fear. Why does one person injure another? Because he fears he will not have enough enjoyment. One man fears that perhaps he will not have enough money, and that fear causes him to injure others and rob them.

How can there be fear if there is only One existence? If a thunderbolt falls on my head, it was I who was the thunderbolt, because I am the only existence. If a plague comes, it is I; if a tiger comes, it is I. If death comes, it is I. I am both death and life. We see that with the idea that there are two in the universe, fear comes.

We have always heard it preached, "Love one another." What for? That doctrine was preached, but the explanation is here. Why should I love every one? Because they and I are one. Why should I love my brother? Because he and I are one.

There is this oneness, this solidarity of the whole universe. From the lowest worm that crawls under our feet to the highest being that ever lived -- all have various bodies, but are the one Soul. Through all mouths, you eat; through all hands, you work; through all eyes, you see. You enjoy health in millions of bodies; you are suffering from disease in millions of bodies. When this idea comes and we re-



alize it, see it, feel it, then misery will cease, and fear with it.

How can I die? There is nothing beyond me. Fear ceases, and then alone comes perfect happiness and perfect love. That universal sympathy, universal love, universal bliss, that never changes, raises man above everything. It has no reactions, and no misery can touch it, but this little eating and drinking of the world always brings a reaction. The whole cause of it is this dualism, the idea that I am separate from the universe, separate from God.

As soon as we have realized that "I am He, I am the Self, I am the Self of the universe, I am eternally blessed, eternally free!" -- then will come real love, fear will vanish, and all misery will cease.□



## Living Free

from the Dhammapada of Lord Buddha

Let us live happily, then, not hating those who hate us.

Let us live free from hatred among men who hate.

Let us live happily, then, free from ailments among the ailing.

Let us dwell free from afflictions among men who are sick at heart.

Let us live happily, then, free from care among the busy.

Let us dwell free from yearning among men who are anxious.

Let us live happily, then, though we call nothing our own.

We shall become like the bright gods, who feed on happiness.□

# MONKEY

Ganga Marceaux

*Illustrated by Sadasiva Adie*

Monkey was a willful pet, always wanting his own way. He chattered tirelessly from morning till night, mimicking the radio, the lady at the supermarket, her mother, or anyone he could remember, anytime. He moaned and screamed, fidgeting for attention. He was always hungry and never quiet even when praised. There was no pleasing him.

Serenity did not try. She had long ago decided that Monkey was a pet, not a person; and she kept the upper-hand. She made strict rules for him to follow and learned to say "No" in just the right tone of voice. Monkey resented it, but she knew how to make him tuck his tail between his legs.

The problem with being firm with Monkey was that no one else could see him being mischievous. He was invisible. However, all the messes he caused were all too visible. He always made Serenity look foolish, so, of course, she tried to keep him in line. She knew he was there, but no one else did. They mistook his pranks for hers.

Serenity recognized the real culprit, and when they were alone together, she faced Monkey head-on. "Why did you put that idea in my head about my friend Patience? I tried to listen to her but all I could hear was your chattering about her laziness! Before I knew it, I was calling her the names you shouted at me," she confronted Monkey.

His only answer was, "I'm so depressed that you don't love me anymore. Can I have a banana, or some ice cream?"

Quite frankly, his antics frustrated Serenity, who enjoyed being alone and quiet. Monkey was always hanging around and complaining. He was so demanding.

"When is dinner? What are we going to eat? Why doesn't Michael write? When will Sarah call? I'm lonely. Let's go to the movies! Do you remember Grandma Ada? I wonder if she is happy living alone. What are you going to be when you grow up? Wouldn't it be nice to have a husband? Let's move to Colorado!"

It never stopped. Serenity tried everything to make him hush,



but he just went on and on.

Finally, one day it occurred to her. She would do what mothers do to spoiled babies. Serenity resolved to ignore Monkey until he said what she wanted to hear.

She prepared herself for the onslaught of name-calling by sitting and breathing deeply.

"It's dark in here!" Monkey began. "Hey, c'mon, let's go outside and get something to eat. Hear my stomach growl?"

Serenity folded her hands and crossed her legs, silently.

"I'm bored. Let's play some solitaire. Or maybe call Judy on the phone. Did I hear someone at the door? Hey! There's pizza in the freezer. Let's heat it up!" Monkey chattered.

Serenity lit a candle and gently stared at it.

"Look out! You're gonna burn down the house if you fall asleep with that lit," Monkey screeched.

Serenity lit incense and sat back in a steady posture.

"This stinks, I'm going to throw up! You'll have to clean it up you know. BORING...B-O-R-I-N-G. My foot is falling asleep. It hurts! You had better let me move or I'll bite you," Monkey moaned.

Serenity started humming softly, repeating, "Serene."

"Serene, careen, canteen, Francine, sixteen," Monkey sing-songed back at her fitfully.

"Serene, Serene, Serene," she repeated rhythmically, concentrating intently.

"Se-rum, se-ra-phim, se-ringe," he defied her.

"Serene lake," she baited him.

"Serene forest," Monkey jumped at the game.

"Serene forest, Serene lake," she lured him.

"Serene mountain," Monkey added.

"Serene, Serene, Serene," Seren-

ity continued, hoping.

"Serene," Monkey answered, trying to win her approval.

"Serene forest, Serene lake, Serene mountain," she included him.

"Serene," Monkey tried falteringly.

"Serene, Serene," Serenity tried him.

"Serene, Serene," he gave in cautiously, betting her one and raising her one.

"Serene, Serene, Serene," she insisted.

"Peace," Monkey bargained.

"Serene, Serene, Serene," she said emphatically.

"Peace, Peace, Peace," Monkey insisted, like someone refusing a translator.

"Peace," she agreed.

"Serene, Serene, Serene," Monkey recited, delighted.

"That Monkey Mind!" Serenity laughed.□



PANDIT SHIV SHARMA

# Ayurveda in Five Minutes

*From a talk delivered at the inaugural session of the International Conference on Traditional Asian Medicine, 3 September, 1979.*

This is the era of "instants" - instant coffee, instant love, instant everything. Why not instant Ayurveda?

Ayurveda is the earliest knowledge dealing not merely with preservation-cum-promotion of health and prevention and cure of disease but with the whole man and the totality of all phenomena connected with him, both here and hereafter. That is why the term *Ayurveda* (the science of life and living) radically differs from names of other systems ending with "therapy", "pathy", "cure", "medicine", etc.

Unless you assume that Ayurveda developed through trial and error over a vast period, and was handed over by the hoary past to people connected with the beginnings of known history, you have to consider the claim that Ayurveda is a revealed science. It is practiced today exactly as it was received millennia ago. Details have multiplied, but the fundamentals have remained unchanged.

## THE BASIC CONCEPT

Ayurveda divides humans into three basic psychosomatic groups and classifies all that exists into three identical categories based on their respective impact on these three groups. Take, for example, one of the three human types, the "P" type, called the *Pitta-Prakriti*. This type reacts adversely to the *paittic* or "heat" factors which in the comprehensive sense of the concept, include sunshine, hot climate, proximity to fire; foods like chillies, cloves, walnuts, cashews, pistachio, ginger, garlic, etc.; drugs such as musk, adrenalin, alcohol, etc.; and emotions like anger and wrath. The opposite "K" type, the *Kapha-Prakriti*, shall benefit from these same factors.

The whole of a category is grouped under one name, the *dosha*. The unfortunate translation of *dosha* as "fault" merits no more respect than the translation of



mahabhuta, the conceptual evolutionary phase, as "big ghost".

All that exist in the form of animate or inanimate matter or of thought and experience falls within the ambit of the all-pervasive *tridoshic* concept which should be translated as physico-physio-psychological organismal phenomena complex. Man himself, like other living creatures including plants, is a *tridoshic* being. When the three *doshas*, the three divisions or systems embracing all viscera, tissues, hormones, faculties, fluids, and activities of the body and the mind, are in equilibrium, the human psychosomatic machine functions normally. This is health. An imbalance over-stepping the latitudes of normal fluctuations of the equilibrium constitutes disease. Restoration of the equilibrium through drugs, diets and practices means a cure; and preservation thereof constitutes hygiene and prevention of disease.

## THE DIFFERENCE

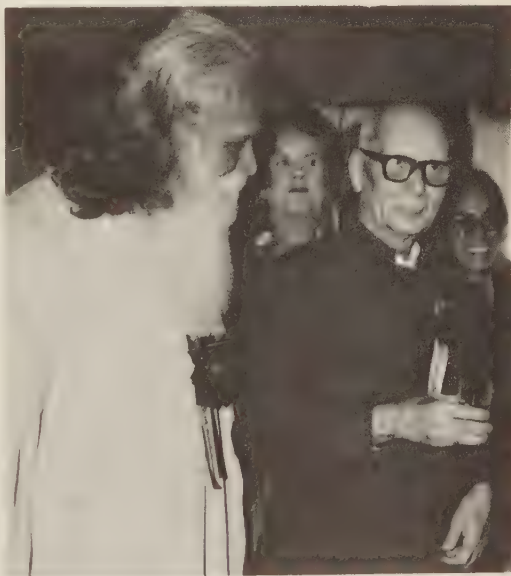
The slogan, "Ayurveda treats the patient and allopathy the disease" is particularly true of infectious diseases. Here, allopathy saves the patient too, but it does so by destroying the causative agent directly; in Ayurveda the patient is protected by the treatment, indirectly destroying the disease as well. The difference becomes meaningful when the patient experiences the side-effects of modern drugs and the side-benefits of the Ayurvedic treatment.

## STANDARDIZATION

Only *tridosha* can explain why a healthy person may get symptoms of cinchonism even with five grains of quinine while a weakling may tolerate twice this dose

without turning a hair. To say that the former is anaphylactic or allergic while the other is not, hardly differs from the devotees's belief that the former is cursed and the latter blessed by the Deity.

No chemically standardized drug shall elicit a uniform response from all patients suffering from an identical disease unless means can be found to convert them into rats, treat them, and re-convert them to their human form. The human constitution shall never show the same uniformity of response as the laboratory rats. *Tridosha* explains, and provides for, the factors which trigger non-standardized responses to standard drugs. This is what gives Ayurveda its competitive utility and eternal vitality.□



*The late Pandit Shiv Sharma was a leading exponent, scholar and physician in the field of Ayurveda. Panditji served as personal physician to the presidents of India and was a beloved friend and associate of Sri Gurudev for many years.*

# LOTUS SEEDS

Sri Swami Satchidananda

*For many of us, LOTUS (The Light Of Truth Universal Shrine) seems like a very new idea; but recently Sri Gurudev spoke a little about how the idea of a LOTUS began to take shape.*

In my own humble life, it started somewhere in 1953. It just happened on one holy day. The Hindus have a day set apart, something like Mother's Day or Father's Day, a Guru's Day. It's called Guru Poornima. They observe that day by having a special puja and reading the teachings given by that guru and spend the whole day in following the practices more seriously to reaffirm their loyalty, devotion and practice. So in 1953 I was in Ceylon, which is now called Sri Lanka. A few days before the Guru Poornima celebration I had been talking with a few friends of different faiths, because I always associated with all the various religious people. I had Buddhist friends, Catholic friends and Muslim friends. Anyway, I said, "The special day to worship the guru is coming

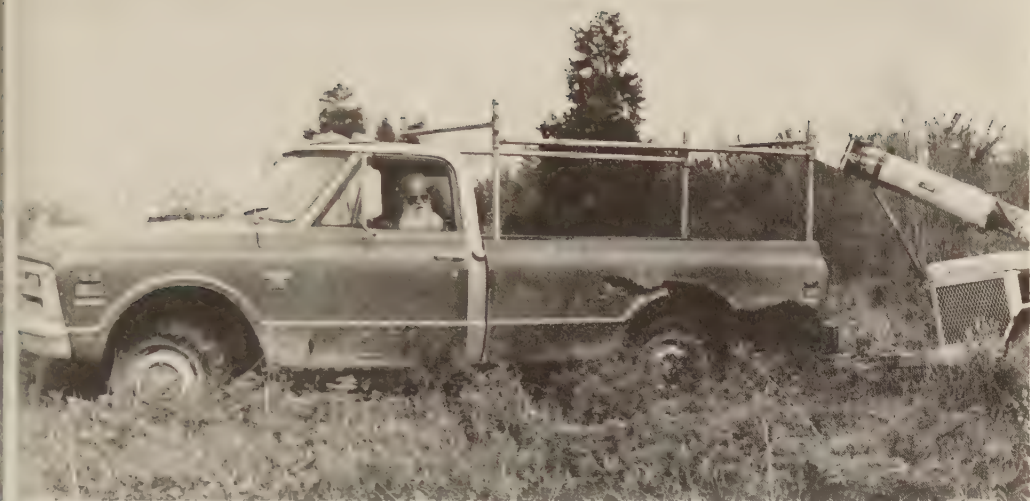
soon. Why don't we all jointly do something? Why only honor one guru? Why not worship your gurus also?"

So we gathered all the pictures of all the great sages and saints, decorated them, and celebrated that day together. It was beautiful. Love was flowing. Everybody was hugging each other and saying, "Oh, we are really one family today." I enjoyed the taste of that and wanted it to happen more often so each year afterward we celebrated that way. After a few years we started having monthly group meetings of various clergy people coming together. Still I always thought it would be nice to have a special place to meet.

When I came to the United States, it also happened that way. Without my even going and searching for a few rabbis, Catholic priests, Zen monks, they all became my friends so we used to gather and talk.

During a ten-day retreat, I invited all of them to give talks describing the essential points behind each faith, just to show





*Preparing the soil for the LOTUS to grow*

that fundamentally all are one and the same.

The final day of the retreat I said, "We have been talking all these days. Shall we do something? What shall we do?" At the spur of the moment, an idea came. We decided to arrange a nice altar with a big light in the middle. "We'll sit around and we'll worship in our own traditional way. If you are a Catholic, you worship in your way. A Hindu, in another way. And so on." So we had a beautiful ecumenical service there. That was the beginning of YES, which stands for Yoga Ecumenical Service.

Even that didn't stop me then. I wanted something more, and the result is the LOTUS. I said, "I want to have a place open to all. Let people come and see that under one roof there are all the chapels - one for each religion." One central light will split into rays and each ray will fall on one of the chapels.

Each chapel will be very simple with an altar and an open scripture of that faith. That will be on the upper floor. Just

below the ground floor, under each chapel will be shelves filled with scriptures pertaining to that religion, a library for each one. Maybe later on, we will have some audio-visual presentation. You can just go there and press a button to find out how that religion originated, who was the founder, what the basic principles are, the various observances, holy days. You can learn about each of the religions. There will also be a lecture hall. Occasionally various clergy people will come and sit and discuss.

It will be a beautiful building and will be right by a lovely lake. Because where else would a lotus grow? □

*The Light Of Truth Universal Shrine (LOTUS) is being built in a beautiful secluded spot in Buckingham, Virginia. There are many ways one may become involved with this great ecumenical project. For further information, write: LOTUS, Satchidananda Ashram, Route 1, Box 172, Buckingham, VA. 23921.*

# Simplicity South of the Border

Shuchi Wadhams

*CHILE RELLENOS (Serve with rice and a vegetable)*

## Ingredients

6 large anaheim green peppers	Batter: $1\frac{1}{2}$ cups whole wheat flour
$\frac{1}{2}$ lb. jack cheese	$\frac{1}{4}$ cup milk powder
1 cup vegetable oil	1 Tablespoon baking powder
	$1\frac{1}{2}$ cups water

1. Wash, slit, remove seeds from peppers. Place them under broiler until skin bubbles. Let cool. Carefully remove skins as much as possible.
2. While peppers are under broiler, cut cheese into strips to fit into pepper cavities.
3. Stuff peppers with cheese, dip in batter\* and fry until brown (about 10 minutes).
4. Drain on paper towels, keep warm on cookie sheet in warm oven until ready to serve.
5. While peppers fry, prepare sauce and whatever vegetable you'll be serving with the meal.

\*Batter preparation: Stir together all ingredients well.

Sauce: Combine in pan 1 15-oz. can tomato sauce,  $\frac{1}{2}$  onion chopped fine, 1 Tablespoon chili powder. Heat and keep warm.

To Serve: Place a pepper, rice, and vegetables on individual serving plates. Ladle hot sauce over pepper and rice.



## Easy-to-Prepare Vegetarian Mexican Dishes



### VEGETABLE CHEESE ENCHILADA (Serve with salad)

#### Ingredients

12 corn tortillas	2 teaspoons chili powder
8 oz. dairy sour cream	$\frac{1}{4}$ lb. mushrooms
8 oz. ricotta cheese	$\frac{1}{2}$ medium onion
1 8-inch long zucchini	or
1 15-oz. can tomato sauce	$\frac{1}{4}$ cup green onions
$\frac{1}{2}$ cup unprocessed vegetable oil	

1. Vegetable preparation: Clean and chop into bite size pieces. Place in saucepan with enough water to cover the vegetables. Cook until just tender (5-10 minutes). Drain.
2. Sauce: Combine tomato sauce and chili powder in a saucepan. Stir and heat through.
3. Tortilla preparation: Heat oil to 350° F or medium heat in fry pan. Dip each tortilla in oil until it bubbles and wilts. Remove and dip in tomato sauce. Stack until ready to stuff.
4. Assembly: Combine cooked vegetables, chopped onions with sour cream and cheese. Place 1/12 of the mixture in the center of each tortilla, tuck ends over center, roll. Place each rolled tortilla, edges down in baking pan, cover with sauce and bake covered until cheese melts (about 20 minutes). □

Shuchi Wadhams is quite an experienced vegetarian cook, preparing meals regularly for her husband Rudra and their five children. She has compiled some of her recipes in a handmade booklet called Shuchi's Kitchen. It includes recipes and directions for 15 complete, quick vegetarian meals. If you order Shuchi's booklet and mention that you read about it in Integral Yoga Magazine, she will donate the money to LOTUS. To order, send \$1.95 to: Shuchi Wadhams, 379 Daytona Drive, Goleta, California, 93117.

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## WHAT CONTENT MEANT

*"With only plain rice to eat, with only water to drink, and with only an arm for a pillow, I am still content."*

*-Confucius*

\*

*"A contented mind is a continual feast."*

*-English proverb*

\*

*"The greatest wealth is to live content with little, for there is never want where the mind is satisfied."*

*-Lucretius*

\*

*"Content makes poor men rich; discontent makes rich men poor."*

*-Benjamin Franklin*

\*

*"The noblest mind the best contentment has."*

*-Edmund Spenser*

\*

*"I am always content with what happens for I know that what God chooses is better than what I choose."*

*-Epictetus*

\*

*"Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires makes a wise and a happy purchase."*

*-John Balguy*

\*

*"When we cannot find contentment in ourselves, it is useless to seek it elsewhere."*

*-La Rochefoucauld*

\*



# Day-by-Day with Sri Gurudev

*Taming the Monkey: "Who would not like Serenity always?"*



December 1980 - January 1981

In early December, Sri Gurudev was still in residence at the Ashram in Buckingham, Virginia. As usual, he was working harder than any of the very hard workers at actively building the community there. One day the children of the Integral Yoga School went for a walk with their teacher Satya. The group moved quietly toward the site where the LOTUS will be built, where work has already begun on preparing the ground. As they approached their goal, they heard a humming sound and looked up to see Sri Gurudev driving the bulldozer, working on the LOTUS lake sight all by himself. No one else was around, and the children were delighted to find Gurudev there and get a chance to speak with him about the LOTUS.

The 6th of December was a public Satsang at the Virginia Ashram and was also the celebration of Hanukah. Swami Swaroopananda and Prahaladan Mandelkorn - both well versed in the Jewish scriptures - lead the opening program.

Gurudev spoke of how the phrase "I Am" is more or less a hum. "Everything hums," he told us. "Everyone hums. That one hum gives room for all the various expressions. That one Truth is expressed in many ways. If we can understand this, we won't have any trouble celebrating all the different holidays."

"When asked 'Who are you?', everyone agrees to the first part of the answer: 'I am. . .'. The second part of the answer brings the difference. Knowingly or unknowingly we use this common term always, that 'I Am'. But somehow, we seem to forget the first part of the answer and only remem-

ber the second part where we disagree. . . All the scriptures ask us to remember that 'I Am'."

Gurudev explained a little more: "We must have the second part of that answer (the differing part) too. We can't just have 'I Am' on all the mailboxes. But the diversity won't be fun unless we remember the unifying part."

He went on to discuss the importance of renouncing selfish desires and how all religions teach this necessary requirement for peace of mind. Gurudev listed many of the various practices we can do. "You may do all these things," he said, "but if you haven't renounced your selfishness, they only add to your selfishness. . . You have to get out of that ego pit of selfishness and get to what Is Real."

One person asked, "What should we do to avoid negative forces?"

"What you tune to, you receive," answered Gurudev. "These forces cannot enter forcefully. Develop positive thinking and faith in higher powers, faith in God. Then no negative thoughts will affect you. In fact, they may even get helped, influenced by you."

### Live Free

On another Saturday evening at the Virginia Ashram Gurudev explained that an action in itself is not spiritual. "It is the purpose behind which makes it spiritual. Everytime you pull a weed, feel you are pulling a weed in your own mind. . . If an action is done for show, it cannot be spiritual."

"If you are really hungry," said Gurudev later in the sat-

sang, "when you are given spiritual teachings, you will take them and eat. If you're not hungry, you'll inspect that food, question. But if you're really hungry, as soon as you get the food, you'll peel it and put it in the mouth."

Gurudev spoke about the shooting of John Lennon, and there was a moment of silence for the peace of his soul. Gurudev then reminded us that we never know when the moment of death will be. There had been newspaper stories

about how many celebrities were hiring bodyguards because of that murder, but Gurudev said that even that could not guarantee that they will not die and their freedom is sacrificed for that seeming security. "Even if you live for 10 days, just be free. Instead of living many years inside a protective box, live life like a little baby - carefree." He emphasized, "I'm not saying you should lead a careless life; lead a carefree life." -Swami Prakashananda Ma



*Integral Yoga School children at the spot where the LOTUS will be*

## **POMFRET, CT: Jayanthi**

The 22nd of December is the Jayanthi (birthday) of our beloved Sri Gurudev. It's always a delightful cause for celebration, a time to be reminded of his teachings and our goals in life. Usually Sri Gurudev is in residence in California during late December, and devotees on the East Coast celebrate without his physical presence. But this year, for the first time in many years, Gurudev was going to be in Connecticut for the Jayanthi celebration. The spir-

it was especially festive for this reason.

The morning was started with a kirtan and *akanda japa*. When Sri Gurudev arrived, a puja began. We had the added delight of having our beloved Sohini Mehta act as the pujari during this ceremony. After the puja Gurudev spoke with everyone, mentioning that it is our love and devotion which brings him to these ceremonies.

Following the morning program there was a special feast. The



chefs had been working for several days getting ready for this meal. It included homemade pasta which the cooks had hung on special racks all over the kitchen. The day before the Jayanthi celebration Gurudev had come to the main house of the Ashram to see this big project. He was amused and appreciated their efforts but said, "All this work just to eat."

In the afternoon a wonderful entertainment program was present-

ed and a delicious homemade birthday cake was given to Gurudev. Before everyone shared in the cake, Gurudev spoke about Lord Siva, telling us stories about Siva's life and temptations. Everyone was touched deeply by the beauty of the day and the blessing of spending it all with Gurudev right there. Just being with him on that special day made us more aware of his presence within everyone of us.

-Sister Maji

## MEMORIAL: Sadness and Joy

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A member of the community near the Ashram in Connecticut had recently died from cancer. One of her last requests had been that Sri Gurudev preside over a memorial service. A number of her relatives and friends joined Ashramites in the Yogaville temple for the simple and moving ceremony which included a puja, reading of the 23rd Psalm, and a beautiful Buddhist prayer.

Gurudev's words touched every heart there. Here are some excerpts from what he said:

"In the worldly sense, we are here to mourn for the departure of a soul. Since we are still part of the world we have to do that. . . If we understand the reality of the situation, we won't mourn. It has become a sort of habit that people feel sad when they lose something. In reality,

we don't lose anything. . . The soul is immortal and is never seen by the visible eye. It lived in the body and now left it. . . There is no such thing as death; nothing can die. What is, is always there; it will never die. What is not, can never be. . . We have been experiencing a soul functioning through a body. Now we are not able to see that body anymore. Having gotten used to that and now no longer having it we feel sad.

"A service such as this is a time to experience both sadness for our loss and joy for her sake. Thinking of her is a selfless act; thinking of you is a selfish act. We can help her by our sincere prayers for her new journey. The purpose of a memorial service is to sit together and think of the soul and send that soul all our good wishes."

## CHRISTMAS: Distracted Reindeer

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It was Christmas morning at the Ashram in Connecticut, and the house was all a-bustle with anticipation. Santa was expected at any moment, and so was Guru-

dev! Gurudev had joined the family two nights before for a tree-trimming party, and a beautiful midnight candlelight service on Christmas Eve had started the



*It was interesting  
to note how much  
Santa looked like  
Gurudev. . .*

observance of this holiday.

So on Christmas morning, the children of all ages were listening for the sounds of jingling bells. Suddenly Sri Gurudev arrived. He greeted everyone but explained that he had to hurry along. Santa Claus had arrived secretly and was waiting for Gurudev in his study. Moments after Gurudev disappeared into the study, Santa Claus emerged; and it was very interesting to note how much Santa - though dressed in red instead of orange - looked like Gurudev.

Santa, however, didn't move

like Gurudev. He moved like a weary old man and spoke in a tired sort of voice (yet there was something about that accent). Santa dropped into the chair and apologized for being late. "I had a little trouble with Rudolph this morning," he explained. "Nowadays there are distractions even for reindeer!" He also asked us a few questions about Gurudev: "What kind of name is that 'Saw-jawna-na'?"

When it was explained that "Satchidananda" means Truth-Knowledge-Bliss Absolute, Santa was pleased, especially about the



*. . .his eyes  
sparkled just  
like Gurudev's.*

Bliss. (We noticed that his eyes sparkled just like Gurudev's.) He handed out presents personally to everyone, played with the children, and had jokes and merriment for all.

That evening Gurudev joined the group again for a slide show of the Virginia Ashram, a wonderful presentation by the children where they sang three songs at the same time they did them in

sign language for the deaf, and the movie "So Dear to My Heart".

Those days of Jayanthi and Christmas celebration were especially beautiful ones filled with deep love and feeling of unity. It was all made especially beautiful by sharing it personally with our beloved Sri Gurudev, the one who is so very dear to all our hearts.

-S.P.M.

## SANTA BARBARA: Merit Account

Like a loving father, Sri Gurudev began this winter season in California by leaving his hot dinner at a Jayanthi Celebration at the Santa Barbara Inn to circle around the banquet tables and individually greet the nearly 70 devotees gathered there. He warmly hugged, kissed, and shook hands with everyone before returning to his dinner. Gurudev talked about LOTUS and said we are fortunate to have a hand in this project -- everyone should do everything possible now to make it a reality. He added that our LOTUS would only be the beginning. He said it would set a precedent, and that in years to come all the new shrines everywhere would be universal like the LOTUS.

On 29 December, we met again for the traditional, annual Santa Barbara New Year's Retreat at La Casa de Maria Retreat House. Nearly 200 participants gathered for this retreat to make it the largest IYI retreat on the West Coast in four years.

The first morning of the retreat, Gurudev came to listen to the morning talks. Outside the chapel, he gaily greeted the waiting group in four languages. The retreat's theme was "Relation-

ships". We observed our beloved Gurudev as he related: with a bow, *pranam*, word, wink, turn of the head. With incredible fluidity and grace he related to each and every person in a meaningful way.

During the New Year's Eve Sang, Gurudev asked us how much we had in our merit bank deposits during 1980. "Take an account of your meritorious deeds. What are your assets, your *karma*?" He questioned us, "How many minutes have you spent searching for God this year? Forget about all the other years. Have the courage to give your record. Make a balance sheet of your life's activities. Resolve to learn to love all, unconditionally." He told us to know ourselves and think of others. "Remember, the more you think of others, the more they'll think of you." He described his extensive bulldozing work in Virginia. "The reason I'm still so young is because there are so many people sending me loving thoughts."

## Be Tenacious

A special surprise treat on the retreat was an incredible pranayama class taught by Sri Gurudev himself. He inspired every-



West Coast's first  
YES celebration:  
Sri Gurudev receives  
prasad in the native  
American tradition



one with his praise of the power of pranayama (yogic breathing practices). "Every cell is oxidized. It fights disease, but the physical benefits are only secondary. The primary benefit is mental. Even if you can't do asanas, at least do pranayama." Gurudev demonstrated many of the pranayama practices and the correct Lotus pose. He pointed out that the correct posture for full Lotus pose places equal pressure on the knees and buttocks while the pelvis is flat.

Swami Nityananda, who was visiting from the Virginia Ashram, introduced the 3 January satsang with a warm, familial slide show of the pioneers and land at the developing ashram in Virginia. Sri Gurudev lauded the effort being made there: "It is a big ambition. Yogaville will be a sample of heaven on earth. Where there's a will there's a way."

Throughout his visit with us in California, Gurudev kindled the fires of our enthusiasm to back the Virginia venture with our green and physical energy. "Drops make an ocean; pennies make a dollar," he reminded us. "Discipline is commitment. Every effort is worth it. Be persistent,

be tenacious. Sacrifice is the predominant quality of a Yogaville member."

At this satsang, Gurudev announced that he had added more chapels to the design of the LOT-US. New religious chapels would be: Sikh, native American and African, and another chapel for all other known and unknown religions.

The following day, Gurudev finished answering the questions of the retreatants and attended the West Coast's first YES service. A beautiful tea ceremony was offered by Kazuko Onodera. Representing the Christian faith was Reverend Father Gatto and Ganga Marceaux who led retreatants in the Lord's Prayer. Buddhist representative Steven St. Clair led the retreatants in Buddhist chanting. At the conclusion, all the participants hugged each other and sang hymns. The celebrants offered prasada (blessed food) from the various religious traditions.

#### God Transmits

Sri Gurudev began his Santa Barbara satsang series at the Church of Religious Science. "God transmits in various wave lengths.

What you receive depends on your antenna. If your prayer is really sincere, you are sure to receive help. Feel, 'He will bring me whatever I need'."

At the satsang on the 17th of January, Gurudev was light and affectionate, striking the theme: "Lack of concentration brings constipation. Lack of meditation brings medication." He spent a long time on the question of the difference between concen-

tration and meditation because he said it is a very important subject. "If you can't do anything else, practice concentration; that is the secret of success."

After the satsang, Gurudev was given a heart-shaped helium-filled balloon, which he tied to the antenna of his car. As he drove away, the heart soared, chasing him as he waved to us.

-Krishnadasi Mouw and  
Ganga Marceaux

## CALIFORNIA: More News

A special New Year's treat was a visit by the Aus, a family very dear to everyone in the IYI. They live in Hawaii, and many people know Steve Au as one of the main architects involved with the plan for LOTUS and Yogaville, Virginia. Steve, his lovely wife Irene, and children Lakshmi, Anne-Marie, and Johnny visited Gurudev for several days.

On New Year's Day itself, Gurudev was invited to the University of California at Santa Barbara. Dr. Paul Hansma of the Physics Department there has been developing the technology for the central light source and individual altar lighting in the LOTUS. Dr. Hansma, a close devotee of Sri Gurudev, showed Gurudev and Steve Au the latest developments in his work, including a scale model showing how the lighting would work. He had also designed beautiful symbols of each of the religions using lighting and mirrors so it gives the effect of seeing the infinite numbers of each symbol within each one. It was magnificent to see.

On the 4th of January, Gurudev delivered the closing address of the World Festival '81 held in Pasadena. Sponsored by the Unity-

in-Diversity Council, this was the 16th annual festival and was attended by various spiritual leaders, including Peter Caddy of Findhorn. Gurudev's theme for the evening was "A Call to Unity-in-Diversity", and his message bore fruit immediately. He was approached by a company mainly distributing audio tapes of Christian evangelists. The company is very interested in distributing Gurudev's words worldwide.

On the 9th of January, a LOTUS dinner was held at the home of Janaki Costello in Berkeley, California. Since Gurudev's visit to California in July, devotees had planned to raise \$1000 for this dinner and have Gurudev come to receive this offering for the LOTUS.

On the 10th, Gurudev had the delight of visiting with his beloved friend, Sant Keshavadas, world renowned spiritual teacher and musician. Santji presented his recently published biography to Gurudev with several of his latest albums as well. It is always such a treat to witness a meeting between such spiritual leaders. There's a certain spark that's universal in every one.

-Sr. Devi Chaitanya



## *Wisdom Offering*

*Presenting Sri Gurudev's teachings in book and booklet form is an ongoing process for us at Integral Yoga Publications. We have been able to continue this work with the aid of "Wisdom Offerings". Any support you would care to offer for the furtherance of these publications would be greatly appreciated. Tax-deductible donations may be sent to Integral Yoga Publications at Satchidananda Ashram - Yogaville East. Om Shanthi.*



# Integral Yoga

**Integral Yoga** is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.



Raja  
Yoga

The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.



Karma  
Yoga

The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.



Japa  
Yoga

The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.



Bhakti  
Yoga

The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.



Hatha  
Yoga

Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.



Jnana  
Yoga

The path of wisdom. By study, self-analysis and awareness, the Jnani Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "Body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

- Swami Satchidananda